

**THE REPRESENTATIVE UTTERANCES USED IN THE TRANSLATION
OF FORTY PROPHETIC TRADITIONS OF AN-NAWAWI**



PUBLICATION ARTICLE

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ACCEPTANCE

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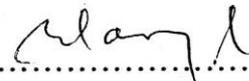
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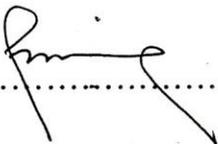
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TESTIMONY STATEMENT

Herewith, I testify that in this research paper, there is no plagiarism of the previous literary work which has been raised to obtain Bachelor degree of a university and as long as the researcher knows, nor there are opinions or masterpieces which have been written or published by others, except those in which the writing are referred in the manuscript and mentioned in literary review and bibliography.

If any incorrectness proved in the future dealing with my statement above, I will be fully responsible.

Surakarta, 30th December 2015

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Munawaroh Tri Handayani

UJARAN PENEGASAN YANG DIGUNAKAN PADA TERJEMAHAN HADIST ARBA'IN AN-NAWAWI

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ABSTRAK

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Penelitian ini bertujuan untuk menganalisis jenis-jenis ujaran penegasan menggunakan teori linguistic dari Anna Trosborg. Tujuan dari penelitian ini adalah menjelaskan tentang 1) bentuk dari pragmalinguistik yang ditemukan pada “Terjemahan Hadist Arbai’n An-Nawawi ,”2) maksud dari ujaran penegasan pada “Terjemahan Hadist Arbai’n An-Nawawi.”

Penelitian ini menerapkan metode penelitian kualitatif. Datanya berasal dari buku Terjemahan Hadist Arba'in An-Nawawi. Metode dokumentasi digunakan untuk mengumpulkan data pada penelitian ini. Data yang dianalisis adalah ujaran yang berupa penegasan yang ditemukan pada Hadist Arba'in An-Nawawi. Hasil dari penelitian bentuk pragmalinguistik ini adalah 41% atau 13 data berupa kalimat yang memperkuat, 25% atau 8 data berupa ujaran yang bermakna komitmen, 9% atau 3 data berupa penguatan leksikal, 6% atau 2 data berupa ujaran penghindaran dari sesuatu yang pasti, 3% atau 1 data berupa ujaran posisi pengujar, 9% atau 3 data berupa ujaran pembujuk, 3% atau 1 data berupa ujaran menarik, 3% atau 1 data berupa ujaran yang menunjukkan bukti. Sementara hasil dari penelitian maksud atau tindakan ilokusi menggunakan teory dari Kreidler adalah 2,6% atau 1 data yang berupa pengumuman, 2,6% atau 1 data berupa deklarasi, 7,9% atau 3 data berupa penjelasan, 2,6% atau 1 data berupa indikasi, 7,9% atau 3 data berupa penyebutan, 2,6% atau 1 data berupa laporan, 23,7% atau 9 data berupa ujaran penguatan, 7,9% atau 3 data berupa penegasan, 2,6% atau 1 data berupa ujaran jaminan, 5,3% atau 2 data berupa sumpah, 28,9% atau 11 data berupa ujaran penekanan, 2,6% atau 1 data berupa isyarat, 2,6% atau 1 dat berupa prediksi.

Kata Kunci: *hadist, ujaran penegasan, bentuk pragmalingusistik, tindakan ilokusi*

THE REPRESENTATIVE UTTERANCES USED IN THE TRANSLATION OF FORTY PROPHETIC TRADITION OF AN-NAWAWI

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ABSTRACT

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This study focuses on analyzing the type of representative utterances using the theory or pragmalinguistic by Anna Trosborg. This study aim at 1) describing the pragmalinguistic form found in “Translation of Forty Prophetic Tradition of An-Nawawi”, 2) describing the illocutionary act of the representative utterances found in “Translation of Forty Prophetic Tradition of An-Nawawi”.

This research applies descriptive qualitative method. The data are a book of Forty Prophetic Tradition of An-Nawawi. The documentation method is used here to collect the data. The data analyzed are representative utterances found in Forty Prophetic Traditions of An-Nawawi.

The result of pagmalinguistic form show that there are 41% or 13 data of intensifiers, 25% or 8 data of commitment up grader, 9% or 3 data of lexical intensification, 6% or 2 data of hedges, 3% or 1 datum of subjectiviziers, 9% or 3 data of cajolers, 3% or 1 datum of appealers, 3% or 1 datum of providing evidence. The result of intention by using illocutionary act by using theory of Kreidler are 2,6% or 1 datum of announcing, 2,6% or 1 datum of declaring, 7,9% or 3 data of explaining, 2,6% or indicating, 7,9% or 3 data of mentioning, 2,6% or 1 datum of reporting, 23,7% or 9 data of affirming, 7,9% or 3 data of asserting, 2,6% or 1 datum of guarantying, 5,3% or 2 data of swearing, 28,95 or 11 data of emphasizing, 2,6% or 1 datum of intimating, 2,6% or 1 datum of predicting.

Kata kunci: *prophetic traditions, representative utterance, pragmalinguistic form, illocutionary act*

A. INTRODUCTION

Pragmatics is primarily concerned with what speakers mean rather than what words or sentences mean. Pragmatics concentrates on those aspects of meaning that cannot be predicted by linguistics knowledge alone and takes into account our knowledge about the physical and social world. Representative, which commit the speaker to the truth of the expressed proportion (paradigm

cases: asserting, concluding, etc) (Searle, 1976: 10-16). In other words, it is also the speakers represent external reality by making their words fit the world as they believe it to be (sating, describing, affirming).

The writer chooses the forty prophetic traditions by An- Nawawi because this book covers the needs all moslems deal with the world and day after life include believe, lows, relationship among people, and attitude.

It is also the compilation of the choosen prophetic traditions which have the superiority in the full of meaning and brief discussion. Those prophetic tradition is a unity of Islamic creed because it contains a half, one-thirh, or one-fourth of Islamic teachings.

There has been some research on the use or representative utterances and pragmalinguistic study by previous study. For example (2013) focus on the request analysis in Twilight Novel, then Arifah Pratikayani (2014) focuses on the representative utterances in comic Quran juz 9 and many more. Nevertheless research on representative utterances in Forty Prophetic Tradition of An-Nawawi never ben conducted before. This study is to fill in the gap by continuing study on representative in the other prophetic traditions. The gap here is the writer tries to analyze the pragmalinguistic form based on theory of Anna Trosborg. Trosborg (1995) classifies the pragmalinguistic into internal and external modification. The internal modification pragmalinguistic form such as downgrader and up grader, while external modification such as providing evidence are used by the writer to analyze the data. The intention or illocutionary acts of these data are use the theory of Keidler to analyze. The theory can convey the representative utterances depend on the speaker means and the pragmalinguistic form. From that problem above, the writer conduct the following objectives, they are first to classify the form of pragmalinguistic and the second is to seek the intention of the utterances of the forty prophetic traditions of An-Nawawi.

B. RESEARCH METHOD

In conducting this research, the researcher implies descriptive qualitative method. Glesne and Peshkin (1992:6) a qualitative research deals with multiple, socially construct realities or 'qualities' that are complex and indivisible into discrete variables, they regard their research task as coming to understand or interpret how the various participants in a social construct the world around them. A qualitative study is define as an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed view of information, and conducting in a natural setting. The writer describes the pragmalinguistic forms and the illocutionary acts of representative utterance based on the types of representative utterances in The An- Nawawi's Forty Prophetic Traditions, the research by using Kreidler theory, Trosborg theory, and Austin theory.

The object of the research is representative utterances used in the translation of Forty Prophetic Tradition Forty Prophetic Traditions compiled by An Nawawi by Jamal Ahmed Badi view from the pragmalinguistic framework. The data are utterances of representative utterances in Translation of Forty Prophetic Tradition of An-Nawawi. In collecting the data, the researcher uses documentation method with the following steps: first, reading the representative uttarances in the Commentary of Forty Prophetic Traditions compiled by An Nawawi by Jamal Ahmed Badi. Second, underlying the representative utterance. Third, listing the representative utterance based on types of representative utterance, pragmalinguistic forms and the illocutionary acts of representative utterance.Fourth, coding the data, for example **001/NPT/001/ type of representative utterance**. Fifth is analyzing the data.

In analyzing the data, the researcher uses description technique with the following procedure. First, showing the data found in the prophetic tradition book, describing the types of representative utterances with the pragmalinguistic form theory and describing the illocutionary act of the representative utterances used in the translation of Forty Prophetic Traditions compiled by An Nawawi by Jamal Ahmed Badi. The last, drawing conclusion and suggestion based on the data analyzed.

C. RESEARCH FINDINGS AND DISCUSSION

1. Based the finding of the data analysed finally the writer can summarize the pragmalinguistic data as follows:

Table 4.2.1 Pragmalinguistic Representative Utterance of Translation of Prophetic Tradition by An Nawawi

No.	Pragmalinguistic Form	Example	Σ	Percentages
1.	Internal Modification:			
	a. Up Grader:			
	1) Intensifiers	<u>“Verily Allah the Exalted is pure. He does not accept but that which is pure.”</u>	13	41 %
	2) Commitment upgraders	<u>“Part of the perfection of someone's Islam is his leaving alone that which does not concern him.”</u>	8	25 %
	3) Lexical intensification	<u>“Beware, in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole</u>	3	9 %

		<u>body is corrupt, and behold, it is the heart."</u>		
	b. Downgraders:			
	1) Downtoners		0	0 %
	2) Understaters		0	0 %
	3) Hedges	<u>"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected."</u>	2	6 %
	4) Subjectivizers	<u>Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the sky (saying): "O Lord! O Lord!" (while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful things, so how can he be answered?"</u>	1	3 %
	5) Cajolers	<u>: 'If you feel no shame, then do as you wish.'</u>	3	9 %
	6) Appealers	<u>"Shall I not also tell you of the peak of the matter, its pillar, and its topmost part?" I said: "Yes, O Messenger of Allah." He said: "The peak of the matter is Islam (submission to Allah), the pillar is prayer; and its topmost part is jihad."</u>	1	3 %
2.	Ekternal Modificaton			

	a. Providing Evidence	<u>“Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity.”</u>	1	3 %
<u>TOTAL</u>			32	100 %

2. Based on the finding of the data finally the writer can summarize the illocutionary act of the data as follows:

Table 4.2.2 Pragmalinguistic Representative Utterance of Translation of Prophetic Tradition by An Nawawi

No.	Illocutionary Act	Example	Σ	Percentages
1.	Focus on Information:			
	a. Announcing	<u>"Whosoever introduces into this affair of ours (i.e.intoIslam) something that does not belong to it, it is to be rejected."</u>	1	2,6%
	b. Declaring	<u>“Fear Allah wherever you may be; follow up an evil deed with a good one which will wipe (the former) out,</u>	1	2,6%
	c. Explaining	<u>“Avoid that +7.2which I forbid you to do and do that which I command you to do to the best of your capacity.</u>	3	7,9%
	d. Indicating	<u>"Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and sin is what creates restlessness in the soul and moves to and fro in</u>	1	2,6%

		<u>the breast, even though people give you their opinion (in your favour) and continue to do so."</u>		
	e. Mentioning	<u>"Let whosoever believes in Allah and in the Last Day either speak good or be silent. Let whosoever believes in Allah and in the Last Day honour his neighbour. Let whosoever believes in Allah and in the Last Day honour his guest."</u>	3	7,9%
	f. Reporting	<u>Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the sky (saying): "O Lord! O Lord!" (while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful things, so how can he be answered?"</u>	1	2,6%
2.	Focus on Truth:			
	a. Affirming	<u>"Do you see, if I pray the prescribed (prayers), fast during Ramadhan, treat the lawful as permissible and treat the forbidden as prohibited, but do nothing more than that, shall I enter Paradise?"</u> He (the	9	23,7%

		Prophet, _____ pbuh) answered: "Yes."		
	b. Asserting	<u>"None of you truly believes (in Allah and in His religion) until he loves for his brother what he loves for himself".</u>	3	7,9%
	c. Guarantying	<u>"Be indifferent to the world and Allah will love you; be indifferent to what people possess and they will love you."</u>	1	2,6%
	d. Swearing	<u>"Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter."</u>	2	5,3%
3.	Focus on communicating:			
	a. Emphasizing	<u>A Muslim is the brother of a Muslim.</u>	11	28,9%
	b. Intimating	<u>, let him change it with his hand.</u> If he is not able to do so, then <u>let him change it with his tongue.</u> And if he is not able to do so, then <u>let him change it with his heart,</u>	1	2,6%
4.	Focus on Aspect:			
	a. Predicting	<u>"Were people to be given according to their claims, some would claim the wealth and blood of others"</u>	1	2,6%
<u>TOTAL</u>			38	100 %

Related to the finding of research, intensifier up grader has the most data of pragmalinguistic with 39% or 12 data while subjectiviser, appeler, and providing evidence are the fewest with 3% or 1 datum each of them. There are some reasons why it can be occurred. To explain this, the writer focuses on purpose of the utterances. It includes the way how to speak of the Prophet Muhammad pbuh. It can be a story, an advice, an warning, etc. Based on the theory of Trosbrog, intensifiers up grader is adverbial or adjectives intensifying part of a proposition, e.g. such, so, very, quite, really, actually, terribly, awfully, frightfully, absolutely, etc. The speaker of the utterance, here Prophet Muhammad pbuh mostly gives advice by emphasizing on certain thing to the hearers (His pbuh companions) with intensifier up graders pragmalinguistic form. It occurs in some data, for example is when Prophet Muhammad pbuh gave advice to His companions, He pbuh emphasises to His companions (Dat025) that not only the rich who can get many reward from Allah with their wealth, but the poor is still have the same chance by often saying *tasbih*, *tahmid*, and *takbir* there are a sadaqah too. He pbuh has an authority figures as a leader and teacher toward them. The relation between a teacher and student makes the utterance as an advice.

However it is different with the pragmalinguistic using appealers (downgrader), appealers (downgrader), and providing evidence (external modification) formulae. From the participant of the utterances in the forty Prophetic Traditions, Prophet pbuh uses appealers (downgrader), and

providing evidence (external modification) formulae infrequently. It occurs when Prophet pbuh said to the companions by offering the statement. There He pbuh uses word “shall” (dat029) “**Shall I not tell you of the peak of the matter...**”. Prophet pbuh seldom to use this utterance because He always give the advice distinctly. It is the same as the external modification as specially providing utterance that Prophet pbuh sometimes uses the evidence to tell or to teach His companions like in the (dat008) “**Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity.** Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets.” He pbuh serves the proof from the destroyed earlier generation.

If the findings are compared to the theory of Leech (1983) the term of pragmalinguistic can be applied to the study of more linguistic and of pragmalinguistic, where the speakers consider the particular resources which a given language provides for conveying illocutions. Pragmalinguistic variability is scrutiny in the relation to sociopragmatic variations focusing on the contextual variables of power, social distance, and imposition for each speech act and learner-specific attributes. In these findings are proved that the pragmalinguistic form are influenced by the variables of power, here is the Phophet Muhammad pbuh as the speaker.

The finding of pragmalinguistic has some differences with the research taken by Arifah Pratikayani (2014) entitled “Representative

Utterances In Comic Quran juz 9". There the most data that found in pragmalinguistic is committed up graders (33,8%) while the fewest data that found is understaters, adjective intensifiers, and do-instruction (each 1,5%). While in this research the most data of pragmalinguistic form is the intensifier (39%) and the fewest data of pragmalinguistic form is subjectivizer, appealers, and providing evidence (each 3%).

Related to the finding of research, emphasizing illocutionary act focus on the manner of communication has the most data of illocutionary act with 28,9% or 11 data while announcing, indicating, reporting, guarantying, intimating, predicting are the fewest with 2,6% or 1 datum each of them. There are some reasons why it can be occurred. To explain this, the writer focuses on purpose of the utterances. It includes the way how to speak of the Prophet Muhammad pbuh. It can be a story, an advice, an warning, etc. Based on the theory of Kreidler, states that emphasizing illocutionary act focus on manner of communicating is to give special attention to (something). The speaker of the utterance, here Prophet Muhammad pbuh mostly gives advice by emphasizing on certain thing to the hearers (His pbuh companions) with special expression and it occurs in some data, for example is when Prophet Muhammad pbuh gave advice to His companions, He pbuh emphasises to His companions (Dat036) that **"Verily Allah has recorded the good deeds and the evil deeds."** He pbuh has an authority figures as a leader and teacher toward them. The relation between a teacher and student makes the utterance as an advice.

However it is different with the illocutionary act using announcing, declaring, indicating, reporting, guarantying, intimating, and predicting formulae of the utterances in the forty Prophetic Traditions infrequently.

The writer also provides the intention of representative utterances. It is to give the evidence that in representative utterance has meaning behind it. The intention occurs when the speaker has purpose beside of the representative utterance itself. It is also called illocutionary act. Illocutionary act is the act performed in saying something. Austin (1962) states that illocutionary act is the act of doing something what the speaker is doing by uttering utterance like warning, swearing, etc.

The writer has analyzed 38 data to represent the intention or illocutionary act of the representative utterances used by The Prophet Muhammad pbuh of the forty prophetic traditions compiled by An-Nawawi. The writer found 13 different illocutionary acts of 38 samples of the representative utterances: announcing, declaring, explaining, indicating, mentioning, reporting, affirming, asserting, guarantying, swearing, emphasizing, intimating, and predicting. One of them is found in the statement of Prophet pbuh **"Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter."** (Dat038). In the representative above, Prhophet pbuh applies a locutionary act "Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter." He pbuh is doing the act of

swearing. He swears the hearer of His companions if they want Allah to help them, they have to help each other.

The finding of intention has a different with the research taken by Arifah Pratikayani (2014) entitled “Representative Utterances In comic Quran juz 9”. There the intentions of the data only focus on information, such as announcing, declaring, disclosing, explaining, and expressing, while this research focus on some aspect: information, truth value of utterance, manner of communicating, and aspect. The analysis is enough to prove that in the utterances of representative has different illocutionary act each other.

From 40 data found, there are 11 data of direct illocutionary act and 29 data of indirect illocutionary act. The found data of representative utterances above shows that indirect illocutionary act has more number than the direct illocutionary act. Here can be seen that Prophet Muhammad pbuh has a good behavior when delivering the messages from Allah to His companions, to avoid offending the other He pbuh uses parables.

D. CONCLUSION AND SUGGESTION

1. Conclusion

After analyzing the data and discussing the finding, the writer draws the conclusion as follows:

The pragmalinguistic variations of the representative utterances found in translation of Forty Prophetic Tradition by An-Nawawi are 8 variation or 32 data. Providing evidence external modification formulae

(3% or 1 data datum) is the fewest than the other types of pragmalinguistics forms and intensifiers upgrader (41% or 13 data) has the most of the data. It probably occurs since the participant has his main position towards the hearers in action use in each utterance. It depends on the authority figures and context of situation. The other variations of pragmalinguistic form are hedges (6% or 2 data), subjectivizer (3% or 1 datum), cajoler (9% or 3 data), commitment upgrader (25% or 8 data), lexical intensifier (9% or 3 data). Pragmalinguistic form is used to give impact of the representative utterance to the hearer. Pragmalinguistics is for conveying communicative acts and performing pragmatic function. The writer also found that not every representative utterance has a pragmalinguistic form.

The illocutionary acts of the representative utterances found in the translation of Forty Prophetic Tradition by An-Nawawi are 13 illocutionary acts or 38 data there are: announcing (2,6% or 1 datum), declaring (2,6% or 1 datum), explaining (7,9% or 3 data), indicating (2,6% or 1 datum), mentioning (7,9% or 3), reporting (2,6% or 1 datum), affirming (23,7% or 9 data), asserting (7,9% or 3 data), guarantying (2,6% or 1 datum), swearing (5,8% or 2 data), emphasizing (28,9% or 11 data), intimating (2,6% or 1 datum), and providing evidence (2,6% or 1 datum). The illocutionary act is used to understand the intention behind the representative utterance.

2. Suggestion

Based on the finding of the types of strategy used by the character in Forty Prophetic Traditions compiled by An-Nawawi, the writer gives the following suggestions:

- a. To the teacher of prophetic tradition, they can suggest to their students to study the prophetic tradition not only on the surface but also beyond on the prophetic tradition includes its context.
- b. To the future researcher, the writer hopes this research can be reference to analyze the other researches, especially in the same topic. There are many data that can be used to present the analysis of representative utterances. The researcher can take the other sources like movie, religious book, or real conversation in order to be useful for subsequent research. He/she probably can analyze the representative utterance focus on a certain category in the other prophetic tradition books, because there are many more knowledges that can be found there.
- c. To the reader of prophetic traditions, the writer hopes by reading this research can make the reader more understand the prophetic traditions mean and never stop reading the other prophetic traditions only on the surface, but they have to open the meaning or the intention behind them to avoid the wrong perception toward the prophet's saying. The Prophet pbuh uses the indirect utterances frequently when speaking to His believers to avoid the harsh words. The writer also hopes to the

reader to always have the positive thinking of Prophet Muhammad pbuh when reading His prophetic tradition, when it sounds anger it does not always mean like that. We have to know the context first. Someone when saying the words is based on the context around him.

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